



METHODIST PROTESTANT.

RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

MARYLAND.

Reisterstown, Sept. 25, 1832.

Dear Brother,—My mind has been for some time past, occupied more or less, in considering the propriety of commemorating the anniversary of the commencement of the Methodist Protestant Church. I have long looked upon that event as one of the most important to the church of God, that has transpired since the reformation by Luther. The organization and preservation of the Methodist Protestant Church under the circumstances that surround her, constitute one of those strong features of Divine Providence that calls for constant gratitude from all the children of God. True, many very many of his children (in the Methodist E. Church especially) do not hear the call, yet all that do hear it ought to respond to it. And very many of the members of the Methodist E. Church are indebted to our reform, for the enjoyment of privileges accorded to them, (through policy,) in practice, by their ministers, which in their statute book, are denied them. They have also in many instances acknowledged that since our itinerants were in the field, their own ministers, have manifested a zeal and diligence in the minutiae of ministerial labour which for years before they had not witnessed. The organization of the Methodist Protestant Church will constitute an epoch in the ecclesiastical world, to which reference will be had in after ages, as having had a most decided influence in favor of true Christian liberty. Those who have had an agency in it, however humble, will be remembered by posterity as instruments in the hands of the Great Head of the church for freeing his children from ecclesiastical despotism. Already have thousands been taught, and thousands more are learning the salutary lesson, that even an *itinerant ministry* may be secured to the church without infringing upon the liberties of Christ's freemen. They are learning by actual demonstration that circuits may be formed; camp meetings held; and hundreds and thousands of souls converted to God without clothing the officiating ministry with an absolute and irresponsible power. This is what our opponents used to call for. Get to work they said; let us see your reform in operation—let us see souls converted, and religion revive through your instrumentality, and we will believe in your theory. Your principles appear plausible, but are they suitable to the condition of the world? Now all these things are history. Years have rolled away since our little bark was launched on the stormy waves of persecution, and though she has encountered many a heavy blast, she still sails gloriously forward toward the haven of rest.—The events of the present year speak volumes on this subject. Already our own sons in the gospel, those converted through our instrumentality are pressing into our ministry, or rather are being thrust out into God's vineyard to labour amongst us. An event of so much importance as the commencement of such a work, ought not to be lost sight of, nor suffered to sink into oblivious silence. Would it not be of essential service to the cause of truth and religious freedom, to select from among the events that gave rise to our church, some one to be observed as an anniversary? Say the day on which the District Conference was violently dissolved—the day on which the Reformers were read out in love-feast—the day on which the first class was formed in Baltimore—or the day on which our first meeting was held in St. John's church—or some other event of those perilous times. On or about that time, let some of those documents be reprinted, which set forth the true state of the controversy of that time, and such other matter as would tend to throw light upon the situation of the infant church in that dark day. This would excite gratitude and confidence toward the God who hath so wonderfully preserved the little "handful of corn in the top of the mountain," and tend to keep alive the spirit of enquiry into the nature and tendency of ecclesiastical tyranny. No doubt it is owing to the want of *attention to this subject*, more than to any wicked design on the part of the ministry, that spiritual tyranny exists at all, and if universal attention were directed to the subject, it would no doubt be banished from the earth. My object however is to call attention to this matter. May heaven bless and guide us unto all truth. Yours, &c. W—K—.

For the Methodist Protestant.

NORTH CAROLINA.

Rock Creek, Orange county, Sept. 1832.

Dear Brother,—I herewith send you an account of several camp meetings held this season on Guilford circuit. The first commenced on the last Friday in July, at Hickory Grove, Chatham county, and notwithstanding many of our brethren in the ministry lived very inconvenient to that part of the circuit, yet were they so punctual in their attendance, that there was no lack of ministerial aid. This meeting commenced under circumstances somewhat promising, for a gracious revival had commenced sometime previous in that and the adjacent neighborhoods. The meeting was well attended from the commencement; and during its continuance the Great Head of the church seemed to preside, and gave ample proof of his willingness and ability both to kill and make alive. Scores of persons from day to day crowded the altar of prayer, and with flowing tears and trembling limbs, inquired what they should do to be saved. They were faithfully pointed to Jesus Christ, who alone hath the words of eternal life; and, blessed be God, each day and night brought to our ears the shouts of souls newly born of Him.

As the meeting progressed towards a conclusion, it became more and more interesting. It terminated on Tuesday after, it is intimated 70 souls or more had professed to be translated

from the kingdom of darkness into the light and liberty of God's adopted children. Under the influence of priestly domination, the friends of equality in this section of country, were once driven from a house of worship, principally of their own rearing, and had for months together, to worship their God on a carpet of nature's own weaving—with no other covering from the burning rays of noon-day sun, than that furnished by the spreading oaks of the forest. But under the superintendence of an allwise, most gracious and overruling Providence, the very wrath of man has often been made to praise him. So in the present instance the liberal of the vicinity, combined their efforts, built a house for public worship, where God has eminently made known his power in the conviction and conversion of sinners. Praise the Lord O my soul, and all that is within me, praise his worthy name.

Our second camp meeting for this circuit, commenced at Double Spring, Guilford County, on Friday, the third of August. A large assemblage presented itself around the stand from day to day, until the close of the meeting, which was on Tuesday. At first the people though generally attentive to preaching, appeared rather hard and unfeeling. The ministers and preachers in attendance, preached generally with simplicity and energy, relying upon the promise of his presence for success, who hath graciously said, "Lo I am with you always." Nor were they disappointed, for God mercifully condescended to make known his saving power. The cry was heard from many, what must we do to be saved; and something like sixty souls it is estimated, who came to the place the unfortunate servants of sin, returned to their homes the happy captives of redeeming grace and dying love. Amongst those who crowded the mourners altar, and who ultimately professed to participate in pardoning mercy, were young men and women, persons of middle age, and some fathers and mothers, whose snowy heads proclaimed their proximity to the grave—the scene was most affecting.

Our third commenced on the 11th day of August, at Tabernacle meeting-house, Guilford County, a very large congregation attended the meeting from its commencement until the time of its conclusion, which was on Wednesday.—At this meeting we were blessed with a sufficiency of ministerial aid, among the labourers was our president, brother Willis Harris, from Granville, who preached every day, so as to give general satisfaction. The neighborhood preachers likewise labored with fidelity. Nor were our labours in vain, for the Great Head of his church condescended to make one in our midst, his people had their hopes animated, and were frequently heard to praise him, from a feeling sense of his love shed abroad in their hearts by the Holy Ghost, given unto them whilst their unconverted relatives and friends, were many of them brought to see their need of an interest in the blood of atonement, and heard to cry out and inquire what they should do to be saved,

nor did they seek in vain, for it is estimated that the number who professed to find pardoning mercy at this meeting, amounted to about sixty.

Our fourth commenced at Mount Harmon, in Orange, on Friday, the last day of August.—Here we had the largest congregation in attendance that I ever saw, I think on any former occasion. Eighty five tents were erected and occupied, beside there were a great many families in wagons, who never made tents at all. Our brethren in the ministry from this county, from Guilford, and from Granville, attended and laboured faithfully and successfully. When we take into consideration that but one minister of all who attended, lived within a shorter distance of the place than twenty-two miles, others from forty to seventy or eighty, and that, notwithstanding the greatness of distance, there were eleven or twelve in attendance, we are constrained to believe that our brethren feel an interest in the business somewhat appropriate to its importance. At several periods during the meeting, it is estimated that not less than two hundred of the whites (and a large number of blacks) were down as mourners at the same time, calling on God for mercy—such a meeting I never before beheld. The meeting was with some difficulty brought to a close on Wednesday, the number of converts has been variously estimated, the least being fifty or sixty, and it is believed by many, that there was not less than one hundred.

Our fifth commenced at Sandy Ridge, Guilford County, on Friday the 15th inst. this was the most important meeting for conversions I ever witnessed. We were blessed with excellent weather and had a sufficiency of ministerial help, many of our Methodist Episcopal brethren attended, and one of their preachers officiated on the Sabbath, great harmony seemed to prevail, and God condescended to make bare his arm in the salvation of sinners, in a most extraordinary manner. This was the first camp-meeting that ever was held in this place. When I left on Wednesday morning it was intimated that not less than 151 persons had passed from death into life. We have two other camp-meetings appointed for this circuit—I promise to notice them if spared. We have through the blessing of God, nearly doubled our number of members on this circuit since our last Annual Conference—to God be the entire glory.

Yours, &c. A. ALLBRIGHT.

For the Methodist Protestant.

Guilford County, N. C. Sept. 23, 1832.

Dear Brother,—The Lord is doing great things for us in this circuit—we have had four camp-meetings, the first three were great—it is believed that between sixty and one hundred were converted at each. At the last meeting, which ended on Wednesday last, the number of converts was said to be 150. Yesterday, at my meeting, there were many mourners and one convert. At one of my meetings that I held a few weeks ago, there were seven professed to obtain religion. I would be more particular in this account, but I am informed bro. Harris has written, or will write to you. Such a time of the outpouring of the Spirit of God I never witnessed before. It seems that the Divine influence is thrown over all this section of country. Almost all that have not embraced religion seem anxious to obtain it. If the work should progress a few weeks longer, it does seem that all will come to Christ! Some hundreds have been added to our church in a few weeks past, of which you will get a more particular account by another hand.

Yours, &c. JOHN COE.

For the Methodist Protestant.

ALABAMA.

Autauga County, Sept. 24, 1832.

Dear Brother,—At the last Alabama Annual Conference I was appointed to labour on Rocky Mount Circuit; I commenced my field of labour with a heavy heart, as there were difficulties existing between some of our brethren; and the clouds of spiritual adversity seemed to lower over our infant zion on this circuit. But bless the Lord these difficulties were soon removed, and mercy drops seemed to be gathering over us and falling in our midst; our congregations increased, and Jesus according to his promise, attended his word;—we have some precious seasons;—we had a two days' meeting at Mount Carmel, the 7th and 8th of July, the Lord was with us of a truth;—eight joined the Methodist Protestant Church at this meeting;—several mourners were seen at a throne of Grace asking for mercy;—at my next appointment which was the 12th of August, three more united with us;—on the 17th and 18th of August, we held a two days meeting at Liberty meeting house, it was truly an interesting meeting, the Lord was with us in love-feast, and attended his word when preached. At the close of this meeting, I think, when the invitation was given to mourners, who wished to obtain forgiveness of sins and desired our prayers in their behalf, to come forward near the stand, about thirty presented themselves, with anxious desire and cheeks all bathed in tears. Our camp-meeting for Rocky Mount Circuit, commenced the 29th of August, and ended the 3d inst. The congregations were the largest I have ever seen in Alabama, except at one camp meeting, and the most serious and attentive congregations I have ever seen; five denominations preached at this meeting; our Presbyterian and Cumberland Presbyterian, Episcopal Methodists, and Baptist brethren, all united with us to worship God together; and on Sunday evening at the Lord's table when we partook of the emblems of the broken body and shed blood of our blessed Jesus, in memory of his suffering and death; four denominations communed together; and the Great Head of the church was pleased to head his own table, and break unto us the bread of life. On Monday morning we requested all who were converted at this meeting to come and take their seats in the altar, 17 came forward, and there were several not present when the invitation was given. We think it no exaggeration, when we say, we think 20 found peace with God through our Lord Jesus Christ; and 24 joined our church; and there were several left the meeting resolved to be found at a throne of grace, pleading for mercy until they found the Lord precious to their souls—may the Lord attend them wherever they go, and convert them at home in the silent grove or wherever he may think best. In fine our prospects are flattering as a church in Alabama, my heart gladdens—our watch-word is onward—our numbers are increasing. Since Conference we have added in my little sphere of labour 37 members to our church, and our prospects still brighten. Our congregations are large and attentive, and indeed they are interested, and we trust engaged in prayer; their cheeks are often bathed in tears, and at the altar of mercy we frequently meet anxious inquiring souls; may the Great Head of the church keep us humble and teach us that Paul may plant, and Apollos water, but Himself must give the increase. My dear brethren in the ministry, let us remember our high calling, and use all diligence in the vineyard of our Master—let us not only go to

our appointment and preach and return, but let us not rest day nor night until we see the work of the Lord advancing under our different ministrations. Shall I tell you some of my own feelings upon this subject? My dear brethren I say it not boasting but with deep humility before my God, much depends on our exertions, I have travelled to my different appointments, and have often rode along weeping, crying O! Lord attend and speak thyself to the congregation, give thy word access to every heart. At home whenever we retire to pray, let us lay our congregation before our God, and if we all join and do this, I have little doubt but we will see the borders of our infant zion enlarged, our work is not more than half done when we have preached. O let us follow our hearers with our prayers—let us get the sinners by the hand, and if possible weep over them and entreat them to be reconciled to God. I attended a four days Union meeting in the town of Washington, Autauga County, which commenced the 13th inst. the Lord was present and owned his word—2 Presbyterian, 3 Episcopal, and 3 Methodist Protestant ministers preached *Jesus and the Resurrection*—the Lord approbated our meeting, and in confirmation of the same, we saw sinners weeping on account of their sins, mourners were comforted and God's children were more closely united together in bonds of love, while the Lord manifested his love to their souls. Some think there were 1000 persons present on Sunday, and such attention has seldom been manifest—many were seen weeping while the word was preached, and truly I have never seen such accommodations prepared for persons attending the meeting from a distance, (to the credit of the people of the people of the town of Washington and its vicinity,) such attention and good order have seldom been seen at any meeting, and such pressing solicitation to go to their houses and stay with them in the interval between the preaching hours, and bless the Lord while their tables were spread and they fed Christ's ministers and children, he broke to many of them the bread of life, and at the close of the meeting I think all can say we are glad the union meeting was held in Washington. May the Lord bless the dear people! Truly when the time arrived for us to separate, our love was so mutual when we commenced singing for the last time, "Blest be the tie that binds our hearts in Christian love," the sympathising tear was seen falling from almost every eye, (the ministers all in the stand, and people around.) In fine, the Lord is with us in Alabama, and our prayers are, that the Lord Jesus may ride forth on the white horse of the Gospel until the earth shall be filled with his knowledge, and the watchmen unite and see eye to eye, and cry grace, grace, the Lord reigneth! Yours, &c. G. A. CAMPBELL.

WHAT THE GOSPEL DOES.

A merchant of extensive business, who had failed, or rather who had refused to pay his debts, was one of the subjects of a recent revival in Detroit. His property to the amount of 20 or 30,000 dollars, had been placed beyond the reach of his creditors, though still in his own possession. On his conversion, a great cry was made by the enemies of religion, that it was all hypocrisy. But the triumph of the wicked was short. He very soon called on the President of the Detroit bank, and made an assignment of the whole of his property for the debts. Thus were his enemies confounded by the noble evidence of the genuineness of his faith.

ECCLESIASTICAL

For the Methodist Protestant.

MR. WESLEY'S BISHOPS.

Mr. Editor,—In perusing just now (for the first time) the Methodist Magazine and Quarterly Review for April last, I found at the end of that number, some notice taken by the editors, of a "little article" of mine published some time previously, in the Episcopal Recorder, vindicating Mr. Wesley from the imputation of having created an order higher than his own, in setting apart Dr. Coke to act in conjunction with Mr. Asbury, as superintendent over the Methodist societies in this country.

In noticing my remarks, the Editors intimate, that my understanding and conscience are both jeopardized by the "desperate position that the solemnity used by Mr. Wesley in setting apart Dr. Coke, and through him, Mr. Asbury, were not intended as an ordination, and as the institution of an Episcopacy in fact, on Mr. Wesley's principles of Episcopacy." On Mr. Wesley's principles of Episcopacy! aye there is the point; and my understanding and conscience both induce to a conclusion different from that made by the Editors. But why the necessity of impeaching my understanding and conscience, in a case which history decides clearly and unequivocally to an unbiassed mind?

There can be no doubt from all the facts of the case, that Mr. Wesley intended such an ordination as presbyters could give and no more: for more than this he could not have designed, without justly having incurred the imputation of great vanity; and to talk of a Presbyterian Episcopacy, is an anomaly, according to all usual acceptance of the term. But are not the Methodist bishops of higher order or grade than the presbyters of that church? Do the presbyters ordain the bishops? Or do the bishops ordain the presbyters? And yet, according to the position of the Editors, to be consistent, the presbyters have as much right to ordain bishops, as Mr. Wesley had, for he was but a presbyter.

Can your bishops be brought down to the rank of presbyters? No certainly! But a presbyter can be raised to the rank of bishop? Your bishops then upon these principles must be of higher order than presbyters, inasmuch as during good behaviour, their office is intangible (so to speak) by the presbyters, but every presbyter in the Methodist church is perfectly tangible by the bishops. The Editors appear to travel out of their tract in order to take exceptions to me: I had stated that Dr. Coke and Mr. Asbury, considering that superintendant was a long latin word, and bishop a scriptural one, assumed the latter as their title, in the face of Mr. Wesley's disapprobation and reprehension. Upon this the Editors ask the question, "Is it then merely the title borne by our bishops that offends Titus?"

Now, it appears to me, that it would have been more appropriate for them to have disproved my assertion, than to accuse me by implication, of what I did not assert; (for I had not said at all, that I was offended at the title,) and instead of putting the question in a form foreign from the subject, if they had asked whether it was the title as assumed by the superintendents that offended Mr. Wesley, I could have stated that the answer has already been given by Mr. Wesley himself: and this the Editors knew as well as they knew any other historical fact pertaining to this matter; and it appears a little strange, that with all their solicitude to impart

their knowledge of the history, they should have selected only that which relates to our side of the question! In doing this however, they may only "evince an amazing want of acquaintance with the history of the case, or else a lamentable want of candor in stating it." Audi alteram partem! Let Mr. Wesley speak for himself in this matter, as he does by his letter written to Mr. Asbury upon the subject of this assumed title, dated London, Sept. 20, 1788, and which needs no comment: "Perhaps" the Editors "have seen this letter," if they have not, I will give at least an extract from it: After speaking on some general subjects, Mr. Wesley adds, "But in one point my dear brother, I am a little afraid both the Dr. and you differ from me; I study to be little; you study to be great; I creep; you strut along. I found a school, you a college! Nay, and call it after your own names!—O beware! Do not seek to be something! Let me be nothing, and Christ be all in all!"

"One instance of this, your greatness, has given me great concern. How can you, how dare you, suffer yourself to be called bishop? I shudder, I start at the very thought! Men may call me a knave or a fool; a rascal, a scoundrel, and I am content; but they shall never by my consent, call me bishop. For my sake, for God's sake, for Christ's sake, put a full end to this —."

This letter establishes perfectly, every sentiment I offered in my former "little article," and shows most conclusively that in setting apart Dr. Coke to act in conjunction with Mr. Asbury, he did not intend, nor did he in fact make an Episcopal ordination at all.

But to show this state of the case in a still more palpably undeniable light, "one other historical authority I will quote for the Editors' information:" Dr. Coke himself, "a writer, who perhaps may be supposed as sincerely concerned for his own just fame," as even the Editors themselves. The Dr. in a letter written to bishop White, upon the subject of an union of the Methodist and Protestant Episcopal churches, says: "In consequence of this, I am not sure, but I went further in the separation of our church in America, than Mr. Wesley from whom I had received my commission," (why not, by whom I was ordained bishop?) "did intend:—"he did indeed solemnly invest me, as far as he had a right so to do, with Episcopal authority, but did not intend, I think that our entire separation should take place."

Thus the Dr. himself acknowledges that although Mr. Wesley had invested him with Episcopal authority, it was only to a certain extent, and not intended to reach so far as the authority of bishop; because if that had been his intention, a separation must have been unavoidable, inasmuch as both the church of England and the Protestant Episcopal church make it the exclusive prerogative of their bishops to ordain; and Mr. Wesley would have been considered an usurper, and justly too, to have thus transcended the limits of authority allowed him, and the order to which he belonged, and at the same time claim to be a presbyter of the church of England; (which he always did, and which was not disputed;) and this must have been the Dr.'s meaning: thus tacitly but undeniably acknowledging his having assumed what was never intended for him or his associate, nor could possibly have been intended!!!

But why do the Editors "stake their under-

*Cokesbury College, which was burnt down.

standing and conscience on the desperate position," that the Methodist bishops so called, are not an order above that of presbyter, when every incident giving higher grade, enters essentially into the system assumed by the ministry of that church.

What is wanting to make their order of bishops as perfect as that of any church? Can it be prerogative and power? No, for no ecclesiastical officer in christendom has more, not excepting even the pope of Rome! Can it be distinction? This question as well as the former, could be best answered by the different grades of officers, from the presiding elder down to the deacon, and they could say (as indeed they often have said) whether the power of appointing to office and stationing, don't give a distinctive elevation, under the influence of which they feel tremblingly alive as to the issue of their fate?

"Titus' taunt," what taunt pray Messrs. Editors? Is it taunting to detail history, acknowledged to be fact even by yourselves? Or is there something in the truth exhibited, scowling at the course which has been taken, and in the defence of which you must cover yourselves by reprehensible personalities? Would it not be better and much more manly to say the least, to admit the truth, with something like composure? And if the course the ministry of your church have adopted, must be defended, and more especially by some of themselves, that there be an exhibition in its defence of something like the spirit of meekness.

"Titus' taunt is grounded on the assumption that the title bishop, in itself, imports an order essentially higher than that of presbyter." Now there was nothing said in my "little article" grounded upon any such assumption: I only stated that Mr. Wesley would have considered himself scandalized by having the American superintendents called his bishops, and this you have not denied: Why then go out of your way to attribute assumptions and motives, which no construction of my expressions can justify? Is it that the peculiarity of the subject has a spectral operation, so as to pervert the intellect? Or is this the manner in which your "charity" operates? Or is this a favorable opportunity by which to expose your views of the validity of your order of bishops? If it please you to maintain, that the title bishop, as held in your church, is no other than a mere appointment to office, from the same order, and that nevertheless the officer thus made, is no other than a presbyter still; why may not all your presiding elders assume the right to ordain? Is it because "the jurisdiction committed to them is not thus much extended," then you go in the face of Mr. Wesley's example, inasmuch as he, although a presbyter, and of the same order with your presiding elders, did ordain (as you have it) certain gentlemen to a superintendency, and the very denial to your presiding elders of this right, is demonstration which it is folly to withstand, that your bishops are of higher order, and so designed to be even by yourselves! You hold (as applicable to presbyter) that superintendant and bishop, are words of the same import, and yet you have in your church, many superintendents presbyters who are not Bishops! And why is it thus? If a superintendant can scripturally claim the right to assume the title, bishop, or if the two words are synonymous, how can you act scripturally in not "committing a jurisdiction sufficiently extended," as to comport with the scriptural right? Have you the privilege of shaping and moulding the predications of scripture, to suit your own views, and plans, and

polity? Or are you apprehensive that should you concede to the superintendent presbyters their just claim, and permit them to be called bishops, you would be accessory to the establishment of archbishops?

But supposing even this to be the case, you must (to be consistent,) persist to maintain that the archbishops are no more than presbyters still! What a splendid Presbyterian Episcopacy!!! Resum teneatis amici? **TITUS.**

For the Methodist Protestant

TO CHRISTIANS HOLDING EARTHLY POSSESSIONS.

Esteemed Friends,—There is nothing more true than that "in the midst of life we are in death." How suddenly have thousands been hurried from the shores of time into the ocean of eternity!

Is it not also the truth, that many christians have been called thus suddenly; and when the summons came they were altogether unprepared to leave their silver and their gold, their houses and their lands? We mean they had not made their wills, and consequently every thing has been left at loose ends.

If they had wives and children, brothers and sisters, or other relatives, these have been left to all the uncertainties of the law, and the cupidity of the designing.

Or if any intentions existed in reference to appropriating a portion of their estate for the furtherance of the Redeemer's kingdom, either in the building or repairing of churches, or the support of the ministry of the word of life, these have been completely frustrated;—the intended benefactor died, and with his or her life has terminated much of the pecuniary interest of the church in the immediate city, village or neighborhood.

The object we have in view is, to speak to the pious wealthy, who "still survive the gloomy horrors of the tomb," and who not only hold and possess much of this world's goods, but whose health and intelligence at this time are favorable to the settlement of their worldly concerns. We earnestly entreat you christian brethren and friends, not to defer this business one hour. You are hereby affectionately besought not to put in jeopardy those desires and purposes which are not only dear to your hearts, but which are interwoven with the peace and happiness of the objects of your regards.

This is intended to call the attention of the christian public to the subject, and in the hope that professional brethren will place it in its proper character and claims before the readers of the Religious Periodicals which abound in our country.

LUKE.

For the Methodist Protestant.

Mr. Editor,—I am of opinion that some very interesting discussion will grow out of several points contained in our respected bro. Shinn's answer to "a late inquiry." The last number, I perceive, contains a reply to one of the points mooted in the answer of bro. S. I am of the number of those who wish a free discussion on all subjects connected with the progress and prosperity of our church—and therefore hope your columns will be open to a free and unprejudiced canvass of those points of our Book of Discipline, which were considered important by its framers, to carry out the great principle of Church Representation, and to secure the welfare of our increasing church fellowship.

There may certainly exist in our church a diversity of opinion as to the means of accom-

plishing both of those objects. And where reason and revelation may be brought to bear upon the subjects, with a strict reference to the improvement of our defined principles, we may expect as your readers to reap a rich harvest from the good seed which may be sown by the different writers.

It must be evident, at the same time, that for your writers to have a beneficial influence they should navigate the ocean of polemical discussion with the utmost care, so that they avoid the rocks and shoals of personal asperity, and the whirlpools of passionate strife.

I shall therefore look with increasing interest for the numbers of the Methodist Protestant, believing that as a reader, I shall not be disappointed in gathering a liberal supply of information, on subjects which are now lying as a dead letter in our Book of Discipline. Moreover I feel confident we have in our church many writers, calculated to display the advantages of our system to general acceptance and edification.

Yours, &c.

WILLIS.

For the Methodist Protestant.

Mr. Editor,—In looking over the pamphlet containing the Reviews, &c. to the Pastoral Address, I was not a little surprized and pleased to find a calculation in the article over the signature of Stephen, that there had been an accession of at least ten thousand members to the Methodist Protestant Church within twenty-two months, and up to the period of the publication of the article.

Surely our prosperity has been surprisingly great, all circumstances considered. The writer of the article proceeds to state, that if the same ratio of increase obtains for the ensuing ten years, that we shall greatly exceed the present number of members of the Methodist Episcopal Church.

I respectfully ask, why may we not realize all, and much more than "Stephen" intimates? If thus much has been accomplished by a handful, comparatively speaking, what may we not anticipate when scores of preachers, eminent for talents, piety and enterprise, are annually enlisting in this heavenly warfare against sin and slavery, against the world, the flesh and the devil?

Let no minister or member of our church transfer his personal labour and interest to another. There is no supererogation known in our Zion—each must perform what Heaven, conscience and the church, justly require at his or her hands.

Loiterers are not recognized by the standards of our church—therefore let none be at ease—each has a proportion of active duties to perform—then let each be found actively engaged, and Stephen's calculation will be more than realized.

Yours, &c.

ZENAS.

We copy the following decision of the Supreme Court of Pennsylvania, from the Methodist Correspondent, which is now published at Pittsburgh. This decision is highly important in many particulars.—*More anon.*

IMPORTANT LEGAL DECISION.

Methodist Church of Pittsburgh, } In the Supreme Court
vs. } for the Western
Stephen Remington and others. } District, Pa.

This cause came before the Supreme Court for argument on the 5th September last. Present Hon. J. B. Gibson, Chief Justice, Hon. Molton C. Rogers, Hon. Charles Huston, and the Hon. John Ross, associate justices. The

arguments of counsel occupied the greater part of four days. On Saturday, the 30th September, the Chief Justice stated verbally the opinion of the court, in which all the judges concurred. He mentioned, also, that the opinion would be drawn up at length as soon as time would permit. The controversy thus brought to a close, involved, amongst other questions, the validity of certain trusts contained in two deeds of conveyance—one for a lot at the intersection of Smithfield and Seventh streets, and the other for an acre of land in the Northern Liberties of the City, purchased for a burying ground.

The deed of conveyance for the lot first mentioned, on which a large meeting-house is now erected, pursues the form set forth in the Discipline of the Methodist Episcopal Church.—The lot was conveyed to certain trustees to hold to them and their successors forever, "in trust, that they shall erect and build, or cause to be erected and built thereon, a house or place of worship, for the use of the members of the Methodist Episcopal Church in the United States of America, according to the rules and discipline which from time to time may be agreed upon and adopted by the ministers and preachers of the said church, at their general conferences in the United States of America; and in further trust and confidence that they shall at all times, forever hereafter, permit such ministers and preachers, belonging to the said church, as shall from time to time be duly authorized by the general conferences of the ministers and preachers of the said Methodist Episcopal Church, or by the yearly conferences authorized by the said general conference, and none others, to preach and expound God's holy word therein; and in further trust and confidence, that as often as any one or more of the trustees herein before-mentioned, shall die, or cease to be a member or members of the said church, according to the rules and discipline as aforesaid, then and in such case, it shall be the duty of the stationed minister or preacher (authorized as aforesaid) who shall have the pastoral charge of the members of the said church, to call a meeting of the remaining trustees, as soon as conveniently may be; and when so met, the said minister or preacher shall proceed to nominate one or more persons to fill the places of him or them whose office or offices has (or have) been vacated as aforesaid. *Provided,* The person or persons so nominated, shall have been one year a member or members of the said church immediately preceding such nomination, and be at least twenty-one years of age; and the said trustees, so assembled, shall proceed to elect, and by a majority of votes, appoint the person or persons so nominated to fill such vacancy or vacancies, in order to keep up the number of nine trustees forever; and in case of an equal number of votes for and against the said nomination, the stationed minister or preacher shall have the casting vote."*

The burying ground was also conveyed to trustees and their successors; the use of the property to be regulated by certain articles of association, to which the deed referred. By those articles a portion of the ground was subdivided into 150 "burying lots" for families, &c., and sold at the price of six dollars each.—The residue was left for a common burying ground to be used by those who should pay the prescribed charges for graves. By the articles of association none but members of the Metho-

*See form of Deed of Settlement, in the Discipline of the Methodist Episcopal Church.

dist Episcopal Church could purchase or hold a burying lot, and the revenue arising from the sale of graves was to be paid into the hands of the Steward of the Methodist Episcopal Church in this station.

The decision of the Supreme Court, as announced by the Chief Justice, was in substance, That the trusts above mentioned, or in other words, that so much of the deeds of conveyance as gave to the general or annual conferences, or to the preachers of the Methodist Episcopal Church any interest in or control over the property in question, or its revenues, is illegal and void. And that the property belongs to those who purchased and paid for it.

In order that the bearing of the decision of the court upon the Methodist society in Pittsburgh may be fully understood by the reader, it is proper to mention, briefly, the circumstances under which the controversy arose. In 1828, the members of the society procured an Act of Assembly to be passed, by which they were erected into a body politic and corporate, under the title of the "Methodist Church of Pittsburgh." The Church property, including two meeting-houses, and a burying-ground, was conveyed by the trustees in whom the legal title had been vested, to the trustees of the corporation, subject to the trusts set forth in the original deeds of conveyance. A majority of the trustees of the corporation, being attached to the reform party, and a large number of the Methodist society being dissatisfied with the conduct of the preacher in charge, it was determined to solicit the services of a preacher who favored the cause of reform. Accordingly, the Rev. George Brown was addressed by the society, and he accepted the invitation. It was about the same time resolved to give him the use of the pulpit of the meeting-house on Smithfield-street, at the hours of nine in the morning, and three in the afternoon: an arrangement which did not interfere with the hours of preaching employed by the incumbent of the Bishop. This was called forth his written renunciation, which he denied the right of any minister of the gospel, to use the pulpit of the church without his permission. But his objections were disregarded by the trustees, and Mr. Brown occupied the pulpit at the hours designated by them. Not very long afterwards, the preacher in charge conceived the project of expelling from the Methodist Episcopal Church, the trustees who belonged to the party of Reformers, in order that the board might be filled by persons who were in favor of the present system of Methodist Episcopal Church Government. Accordingly, charges were got up against all the trustees of the corporation, excepting those founded upon an alleged violation of duty in adopting improper by-laws for the government of the corporation. On receiving copies of the charges, with a notice of the time of trial, they promptly denied the jurisdiction of the preacher, and refused to appear. They were, of course, found guilty, and expelled from the church. This being done, two of the remaining trustees, who belonged to the party of the Bishop, proceeded to fill, by their own appointment, the vacancies in the board, made by expulsion. The church property was now owned by each board of trustees, and the old board being in the legal possession, an ejectment was brought for the purpose of turning them out. The result of the suit has been already stated. The old trustees, representing the majority of the congregation, who are Reformers, have obtained a complete triumph. No decision, ever

made, by any Court in Pennsylvania, has met with a more general approbation. Its justice is acknowledged by all, except the party in interest, whose exorbitant pretensions to church property have been overthrown.

Methodist Correspondent.



BALTIMORE:

FRIDAY, OCTOBER 19, 1832.

We hope the decision of the Supreme Court of Pennsylvania will teach the members of the Methodist Episcopal Church their individual rights in church property. If we have the substance correctly of the judgment of the Supreme Court, it amounts, in few words, in our opinion, to the following, viz:

That any trust of church property, committed to trustees of the Methodist Episcopal Church, only for the use and occupancy of the preachers appointed by the General Conference of the Methodist Episcopal Church, is null and void; inasmuch as there is no such General Conference known in law—said General Conference not being an incorporated body.

If this be the fact, and thousands and tens of thousands merely continue their membership in said church, because they have been afraid of losing their interest in the property for which their money has been paid;—to such we say they have a happy deliverance by the decision.

Surely this decision will arouse the attention of the majority of the members, male and female, to the assertion and maintenance of their rights. The law appears, from this decision, to contemplate no owners, except those who have paid for the property, unless they shall have deeded the property to those who have a right in law to hold it. This right the General Conference does not possess, therefore, the property reverts to those who paid for it.

Episcopal Methodist members, we ask you to ponder well this decision. It is important to you every way. The laws have done more for your rights than you have done for your own security. The members of the Methodist Episcopal Church have been told a thousand times that the property never could be sold—that the trust never could be changed in any way but for the exclusive benefit of the General Conference. When the members wished to elect trustees annually, they have been told that the deed to the General Conference forbid it, and that the preachers alone, with the trustees, must fill all vacancies. This, to be sure, is the discipline of the Methodist Episcopal Church, but we are glad to find that there is a power higher than their discipline in this enlightened

country. Justice has at length lifted its awful and overwhelming voice, and pronounced, in language loud as thunder, that those who paid for, only shall control the property. Yours is the property—will you assert your claims, and maintain your rights?

This is a decision which must strike terror into the hearts of the lovers of monopoly. One that places the widows' mite of contribution in just proportion to that of those who have given their hundreds—One that is alike honorable to the heads and hearts of the highest judicial tribunal of the respectable state from which it emanated—One that protects the rights of the generous and unsuspecting from the control of Ecclesiastical and irresponsible monopolists. We have not terms at hand sufficiently strong and commendatory in which to express our admiration. We may resume this subject shortly.

We hope the sound of this decision will be heard in every city, town, village and hamlet throughout these United States—that it will become the subject of daily conversation until each and all shall understand that the General Conference is not above, but completely under the control of the laws of this happy republic.

We shall expect that the decision will be published by every intelligent editor who regards the civil laws of the land as superior to the edicts of ecclesiastical assumption. "Sound the loud timbrel" throughout the land—the civil law has triumphed, and the tens of thousands of those who had incautiously assisted in making illegal transfers of property from themselves have been made free from their effects.

We stated some time since, that the Ohio Conference of our church continued "her steady and accumulating march." By a reference to the comparison of the present number of members, with that of the last year, it will be seen there has been an increase this year of 2163—making nearly 40 per cent advance. Is this not rising very rapidly? Who will believe our opposing brethren hereafter, when they say we are going down? Are they judicially blind, that they cannot see? Or worse, do they circulate what they feel and know to be untrue? In either case we pray that they may be brought into a better state.

The increase for the past six months in Maryland, we presume has been at least 25 per cent.—and good hopes are entertained that much additional increase will follow the labors of the ensuing six months. O, if we were all, in every part of our work, as truly engaged as we ought to be, we should see more souls converted to God, and thousands on thousands more added to our branch of the fellowship of the saints. May the Great Head of the church pour forth the reviving and renewing influences of His holy spirit upon each member and minister in our church! Brethren, sisters, and friends in

the Lord and in Christian Liberty—should not our hearts swell and glow with gratitude to our Good God for his signal favors to us as a people?

The following article is copied from one of the last numbers of the Advocate and Journal, for the purpose of informing our brethren and friends of the interest and zeal manifested by the leading preachers in the Methodist Episcopal church to increase its subscription list—this is only one of many similar efforts.

We hope our friends and brethren will receive a new impetus on the subject of increasing the patronage of the Methodist Protestant. We are thankful to many for their undiminished efforts. The season is at hand when new subscribers should be sent in for the next volume—a number are already received, and we hope that a majority of our letters will contain remittances for this object. Two dollars in advance, by the first of January next, will entitle the subscriber to the paper for the year. We have many voluntary testimonials of the high estimate in which this paper is held, but it might savour of boasting to publish them; therefore, we forbear.

GOOD, ALL GOOD.

Dear Brethren,—At our late camp-meeting, held in Middletown, which commenced on the 10th, and closed on the 14th inst., the power of God was gloriously displayed in the conversion of more than fifty souls, thirty-eight of whom gave in their names to be received on probation in the Methodist Episcopal Church; and many left the ground groaning under the weight of sin, and refusing to be comforted. We hope that an impetus is given to the work which will be a means of adding many to the Church of God. Yesterday I received eighteen as probationers, all of whom professed to have received the testimony of the Spirit that they are born of God; of this number three were my own, the last of ten that the Lord has given me in answer to prayer. Glory be to God in the highest.

When our camp-meeting was about closing, our worthy presiding elder held up the Christian Advocate; and after stating the object of its publication and the terms, the persons whose names are underwritten, eighteen in number, subscribed for the paper, which you will please send as directed.

B. HOWE.

Middletown Ct. N.Y. Con., Sept. 1832.

From the Methodist Correspondent.

MINUTES OF THE FOURTH OHIO ANNUAL CONFERENCE OF THE METHODIST P. CHURCH, HELD IN PITTSBURG, PA. SEPT. 1832.

The fourth Ohio Annual Conference of the Methodist Protestant Church, commenced its session in the city of Pittsburgh, on the 18th September, 1832. John Clarke was appointed Secretary, and James Foster, assistant.

MEMBERS OF THE CONFERENCE.

Ministers—Geo. Brown, Pres't, C. Springer, John Wilson, W. B. Evans, John Clarke, Jonathan Flood,† Wm. Hughey,† Robert Dobbins,† M. Gohegan,† Asa Shinn, Benj. W. Johnson,† Daniel Payton, E. Woodward, Sylvester Dunham, Jacob Myers,† Wm. Reeves, Moses Scott, Wm. Marshall, W. H. Collins, Zach. Ragen, Josiah Foster,† George Waddle,† Rufus Rich-

ardson, Edw. Kearns,† Benjamin Ryan, Benson Goldsberry,† Hector Sanford, M. M. Henkle, N. Snethen, Adjet M'Guire,† Matthew Nelson,† Joab W. Ragen, Joel Dolby, jr., Edward E. Parish, Calvin Black, Daniel Gibbons, David Hannah,† Samuel Thompson, John Mitchell, Henry Nash, Elijah McDaniel, David Edwards.

Delegates—Thomas Mapel, Thomas Barnes, Jonathan Couban, David Mitchell, John W. Phillips, Joseph McCoy,† Charles Avery, S. Remington, Jesse Sisson, M. E. Lucas, M. Adams, Robert Scott, Robt. Gilbreath, Hugh Elliott, Z. Taylor,† C. Bradford, John Springer, Charles Strong, Joseph Mullvean, Amos Auston, T. Fall,† John McGuire,† James Larkins, S. Beach,† W. L. Fisher, Vincent Shinn,† John Whetstone, James Foster, John McIntire,† A. H. Bassett, Levi Shinn,† Adam Fordney, Thos. S. Hacker.

Those marked thus (†) were not in attendance.

The following persons were received into the Itinerant Connexion at this Conference.

Ministers—Robert C. Hatten, Wm. College, Christian Murry, John Everhart, Thos. Davis, Wm. Wallace, Joel Dolby, sen'r.

Probationers—Wm. Armstrong, Jas. Porter, Andrew Morron, John Herbert, Franklin L. Flowers, William B. Dunlevy, Geo. W. Brown, Thomas Stinchcomb, R. Simonton, Sam'l Clawson, John Ross.

The following persons were elected to Deacon's orders.

A. H. Basset, * Robert Simonton, * John Herbert, * Wm. Armstrong, Peter Clingler, * Geo. Evans, Abner Perdieu, Ezekiel Jones, William Ross, Solomon Longworth, Anthony Spaur, Tetrarch Fall, Wm. Bryan, Samuel Haslet, D. Mitchell, * George Mackinson, Joseph Williams, William Scholey, * John Crill, W. W. Paul.

Those marked thus (*) were in attendance and received ordination.

The following persons were elected to Elder's orders:—

Joel Dolby, * Edw'd E. Parish, * Christian Murry, * William Reeves, * John Clarke, * Daniel Payton, * William College, * Moses Scott, * Dan'l Gibbons, * Cornelius Woodruff, * Joshua Jones, Lewis Browning, John Phillips, * Joseph Smallman, * Samuel Wilson.

Those marked thus (*) were in attendance, and received ordination.

The following persons remain on probation:

John Lucas, Israel Thrapp, Nathan Q. Hall, Lemuel Henkle.

The character of each itinerant member of the Conference was carefully examined, the President putting to each case the questions contained in the following resolution:

Resolved, That at a suitable time the Conference will go into an examination of the characters of its itinerant members, and that the President be instructed to put the following questions to each case before the person retires: When did you reach your appointment? When did you leave it? And the following to the delegate from his circuit or station: How did he fill his appointment? Was he useful?

The Stationing Committee, elected under the above resolution, were—George Brown, President; A. Shinn, M. M. Henkle, itinerants; Jno. Whetstone, S. Remington, delegates.

Numbers in Society and Unstationed Preachers.

Hacker's Creek Circuit, 463—T. Pennell, R. Smith, J. Lorentz, E. Bruen, R. Parks, W. Simms, S. Norman, H. Bonnett.

Monongahela Ct. 287—T. Mapel, J. A. Shae-kleford, A. Pool, A. Summers, J. Fordyce, N. Hager, J. Clarke, J. Allen.

Union Ct. 560—J. Phillips, J. McCoy.

Clearfield Ct. 140—D. Mitchell, H. Haslet, J. Hagle.

Pittsburg Ct. 105.

Pittsburg St. 508—C. Avery, W. Scholey, J. Mondon, J. Smallman.

Youngstown Ct. 256—E. Morse.

Ohio Ct. 190—J. Browning, L. Browning, C. H. Scott, J. Elliott, John Diselm.

Steubenville St. 164.

Wheeling St. 58—A. Hawkins.

Mount Pleasant Ct. 306—R. Scott, J. M' Coy, J. Wheeler, W. Ross.

Georgetown Ct. 260—E. Mercer, R. Gilbreath, A. Lanning, A. Jones.

Murkingum Ct. 288—L. Reeves.

Coshacton Ct. 230—L. Shepperd.

Zanesville St. 315—J. L. Leslie, H. Olive.

Zanesville Ct. 440—G. Baxter, S. Johnson, S. Wilson, F. Edwards.

Newark Ct. 568—W. Hamilton, J. L. Fleming, J. Thrap, S. Montgomery, A. Banning, J. B. W. Haynes.

Campaign Ct. 194—A. G. Keys, A. Metcalf.

Springfield St. 40—S. Henkle.

Xenia Ct. 182—J. Towler, D. Ashton, W. Young, C. Hall.

Concord Circuit 365—W. Bryan, J. Rolf, T. Lonas.

Jacksonburgh Ct.—No return.

Highland Ct. 216—W. Kearns.

Eagle Ct. 135—J. Blair, G. Palmer.

Cincinnati Ct. 230—James Ward.

Cincinnati, 461—J. Houghton, J. B. Dorhman, G. Bailey, J. Maines, J. Snyder, T. Salter.

Paris Ct. 100.

Lawrenceburgh Ct. 69—J. Murry, J. C. Wright, G. Cable.

Madison St. 105.

Charlestown St. 258—A. Chitwood, C. Rad-dle, T. Jones, R. Monroe, J. Guest, T. Bland, B. Smith.

Blue River St. 52—W. W. Paa Jos. Wil-liams, A. Perdieu, J. Crice.

Louisville Ct. 52—J. H. Overstreet, Q. Eng-lish, J. Hutcheson.

Louisville St. 84—R. Ross, P. W. Taylor, P. Parish, J. Willman.

Illinois St. 191—J. Simms, R. Horn, S. C. Prather, T. Drinkwater, J. Pierce, A. J. M. C. H. Howard.

Missouri Mission 30. Sandusky 40 W. bash—No return.

Total Unstationed Preachers, 102. The num-ber returned is 110. Some names have been lost in making out the list.

Total number in Society, 7714

Number last year, 5551

Increase, 2163

Report of the Committee on Finance

It is the opinion of the Committee, that the plan recommended by the last Annual Conference, to carry into effect the provisions of the discipline for the support of the preachers and their families, is well calculated to secure that end. So far as it has been efficiently carried upon, the necessary sums have been raised, and it is, in our opinion, only necessary to the plan fully and fairly before the people, the delegates and class-leaders, in order to secure its general adoption.

JOHN SPRINGER, MILO ADAMS, }
M. E. LUCAS, JAMES FOSTER, } Comtee.
C. AVERY, }

Periodicals and Book Concern.

On motion, Resolved, 1st. That the Methodist Correspondent be published the ensuing year in Pittsburgh.

2. That all the itinerant members of this Conference, be considered agents for the Methodist Protestant and Correspondent, and that they be requested to do all they can to promote the interest of said papers.

3. That all the members of this Conference be requested to do what they can to promote the sale of the books published by our Agent at Baltimore.

4. That the Conference go into the election of an Editorial Committee for the Correspondent.

Whereupon C. Springer and A. Shinn were elected.

5. That said committee be empowered to appoint a third member—and to make any contracts necessary to the publication of said paper.

Sunday Schools.

Resolved 1. That this Conference highly approve of Sunday School Institutions, as being well calculated to promote the cause of religion; and request of all its itinerant members, to use their influence to form Sunday Schools in their respective charges.

2. That this Conference approve of the American Sunday School Union, and recommend to the Schools under our patronage as far as practicable, to connect themselves with that institution.

Temperance Societies.

Resolved, That this Conference highly approve of Temperance Societies, and request of all our friends to use their influence in their formation and favor.

American Colonization Society.

Resolved, That this Conference highly approve of the object of the American Colonization Society, and request of its preachers and members, by all laudable efforts, to promote the same.

Appointments of the Preachers.

GEORGE BROWN, President.

Hackers Creek Circuit.—John Mitchell, Andrew Morron.

Monongahela Ct.—Jno. Lucas, W.B. Dunlevy.

Clearfield Ct.—R. Simonon.

Union Ct.—Wm. College, James Porter.

Pittsburgh Station.—C. Springer, A. Shinn.

Pittsburgh Ct.—A. H. Bassett,

Ohio Ct.—John Clark.

Wheeling St.—Z. Ragan.

Williamfield Ct.—Israel Thrapp.

Youngstown Ct.—William Reeves, Thomas Stynchcomb.

Steubenville Station.—E. Woodward.

Mount Pleasant Ct.—Rufus Richardson, Wm. Armstrong.

Georgetown Ct.—Moses Scott, C. Clawson.

Muskingum Ct.—John Wilson, John Ross.

Zanesville St.—J. W. Ragen.

Zanesville Ct.—Hector Sanford, one to be supplied.

Coshocton Ct.—Joel Dolby, jr.

Newark Ct.—Wm. Marshall, John Herbert.

Lancaster Ct.—Jacob Myers.

Champaign Ct.—Edward E. Parish, Nathan Q. Hall.

Sandusky Ct.—Daniel Gibbons.

Xenia Ct.—Joel Dolby, sen., Lemuel Henkle.

Highland Ct.—Rob't Dobbins, Benj. Ryan.

Eagle Ct.—Cornelius Woodruff.

Paris Ct.—W. H. Collins.

Cincinnati St.—Wm. B. Evans.

Cincinnati Ct.—Wm. Hughey.

Jacksonburgh Ct.—Franklin L. Flowers.

Lawrenceburgh Ct.—Peter Clinger.

Blue River Ct.—Wm. Wallace.

Madison Station.—To be supplied.

Charlestown Ct.—T. Davis, John Everhart.

Louisville St.—Benj. W. Johnson.

Louisville Ct.—George W. Brown.

Illinois Ct.—Daniel Payton.

Wabash Mission.—E. McDaniel.

Missouri Mission.—David Edwards.

Mississippi Mission.—Christopher Murry.

Monroe and Washington counties, Ohio.—S. Thompson.

M. Gohegan, George Waddle, A. McGuire, Henry Nash, M. M. Henkle, and C. Black, left without appointments at their own request, for one year.

Nicholas Snethen and Josiah Foster, superannuated.

J. Flood, S. Dunham, and D. Hannah, to be disposed of by the President.

E. Kearns, B. Goldsberry, M. Nelson, and Robert C. Hatton, transferred to the list of unstationed ministers.

Resolved,—That the next Annual Conference for this district, be held in the city of Cincinnati, commencing on the third Tuesday of September, 1833. GEORGE BROWN, President.

JOHN CLARK, Secretary.

Pittsburg, September 28, 1832.

From the same.

Messrs. Editors,—Before I enter on the labors of another year, it may be proper to send to the Correspondent a brief account of several camp-meetings, which were held near the close of the preceding. Hackers Creek camp-meeting was small—ministerial help abundant—preaching very energetic—people attentive, and orderly in general, but very little immediate fruit appeared. Our Saviour himself, could do no mighty miracles in a certain place, because of the hardness of the people's hearts. The obduracy we complain of, is believed to have grown out of a long course of antinomian teaching, in that region. However, many professors of religion enjoyed the meeting well, and some few were added to the church.

Union camp meeting was held the last week in August. There were about 40 tents, I think. Congregations on Saturday, Sunday, and Monday were as large, in my opinion, as I have ever seen west of the mountains, on those days of a camp meeting. Order could not have been better. The children of God drank in the word of life, as the thirsty earth drinketh in the rain: many sinners were awakened and converted to God. Brothers Shinn, Avery, and Bruin, attended from a distance. God owned his word in a very signal manner; much good was done; the immediate fruits must have been somewhere near 100 members.

The Youngstown camp meeting was well attended: the order was good—preaching impressive, and the increase considerable—more than thirty joined at the close—others, of course, had gone away, and may be expected to join in their respective neighborhoods, when the preacher comes along—perhaps before, if opportunity serves.

The joint camp meeting, of Mountpleasant and Georgetown Circuits, I think was next to Union, for order, size, good preaching, happy feeling, and fruitfulness. The day of eternity alone, can disclose the sum total of the good that was done at these meetings. While we

were engaged in holding the Union camp meeting, the brethren on Monongahela Circuit, held a four days' meeting, within about 25 miles of us, at which a glorious work broke out, and upwards of 40 members were added. Also, at the same time, the brethren on Ohio Circuit held a four days' meeting within about 28 miles of us; it was the time of the dedication of their new meeting-house, on what is called the Irish Ridge—a most gracious work commenced among the people, and somewhere from 40 to 50 were added to the church. After the preachers had come on to Conference, two old veterans, Dobbins and Dolby, held a camp meeting on Concord Circuit, of great value, and reported through brother Towler 62 members to be added to the numbers on that Circuit. The Steubenville brethren, too, have been greatly blessed at their last quarterly meeting, I am told: they are looking forward with high hopes of an ingathering soon.

From the Christian Advocate and Journal.

THE WAY TO BUILD A MEETING HOUSE.

Being in a feeble state of health, and thinking it might be a benefit to me, I spent a week a short time since in the country within the bounds of Haverstraw circuit, Philadelphia conference. While there I attended a meeting which had been notified for the purpose of entering into measures for building a meeting house; and as we were naturally led to converse on enterprises of this nature, the friend with whom I lodged, who seemed quite familiar with the history of Methodism in the circuit, related the following particulars which took place some years since in a neighboring society, namely:—A few brethren, feeling the need of a convenient place in which to worship God, the time and place were announced for holding a meeting to take into consideration the subject of building, and all friendly to such an object were invited to attend. The time arrived, when lo! but four individuals appeared.—But not at all discouraged by the paucity of their number, they proceeded to propose and answer the following questions:—

Question. "Can we build a meeting house?"

Answer. "Yes."

Q. "Will we build a meeting house?"

A. "Yes."

Q. "When shall we begin?"

A. "To-morrow."

The time came, and true to their pledge they commenced the execution of their design, and as soon as workmen could do it, completed a house, which still remains a monument of their firmness and promptitude. How many more houses might be erected, and thereby the influence of the Gospel extended, were the laconic style pursued which is here mentioned. Let the friends of religion say, when they consult about building a house for the Lord, "We can," "We will," and we will begin "to-morrow," and generally the work is half accomplished.

C. PRINDLE.

New York, September 24th, 1832.

It is time to have done with future prospects, or a vain imagination that we shall be happy, or more at ease, when such a point is gained, or such an impediment removed; whereas nothing is more certain than that every period of life, and every day, will bring its own burden along with it; and that there is no possibility of happiness, but in bearing it according to the will of God.



ORIGINAL POETRY.

For the Methodist Protestant.

A WINTER SCENE.

How sweetly swells upon the ear,
The hunter's song among the hills,
When nature in the waning year,
Assumes an aspect sad and drear,
Of snow-clad plains, and ice-bound rills.

Tho' rural joys have fled and gone,
The reaper's cry has died away,
Tho' vernal sports are past and done,
And winter's wrath sweeps howling on,
There's pleasure in the sad decay.

When clouds begirt with gloom sail by,
And flakes of snow curl high in air,
When leafless desolation's cry,
'Mid naked groves is heard to sigh,
In groans of ominous despair.

When in the field forsaken lies,
The heavy plough no longer used,
When vegetable nature dies,
And songs of rustic mirth arise,
From notes discordant and confused.

Then as the aged matron sits,
Encircled by her ruddy boys,
And as the storm-cloud swiftly flits,
Across the heavens in freakish fits,
Diminishing hibernian joys.

The hunter, clad in robes of fur,
Pursues the victim of his sport.
The panting hound gelps far and near,
The wily fox grows faint with fear,
And dreads that life is waxing short.

Then when the fleecy flocks are penn'd,
And lowing herds stand mute in stalls,
When furious blasts the forest rend,
And oaks before the tempest bend,
Sweet on the ear the huntsman's halloo falls.

'Tis sweet in winter's dreariness to list,
The jocund laugh of rustic merriment,
When morn has shrouded in its dusky mist,
The lofty hills: when for the expected grist,
The lad hies whistling on his errand bent.

But when the hunter's horn, along the vale,
Pours vociferously its clam'rous strain,
And devastation on the frost-fraught gale,
Shrieks shrilly o'er the land with doleful wail,
And blasts the withering herbage of the plain.

Then does the mind in calm composure rest,
And muse serenely on life's closing scene,
When in compliance with heav'n's high behest,
It springs exultant, of its ills redrest,
And basks forever in celestial sheen.

SENEX.

Baltimore, Sept. 1832.

For the Methodist Protestant.

MORTALS' BOON.

To grasp the hand—to press the lip,
And straight no more be seen again,
Much grief to taste, but oh a sip
Of pleasure only to obtain.

To smile, but check it with a sigh,
To hope, then linger in despair,
To live, to breathe, we know not why,
So toilsome is our weight of care.

To revel in a friend's kind tone;
To writhe 'neath slander's vengeful ire,
To live in mirth and then alone,
Forgetting and forgot—expire.

To twine the heart around a stem,
Placed in some friend's congenial breast,
To think each tear a pearly gem,
But sweetly sad by joy caressed.

To feel those tears become rank gall,
That friend prove faithless and untrue;
Is mortal's lot—the lot of all,
A boon to fallen nature due. ZENOPHIUS.

September, 1832.

INTELLIGENCE.

A number of respectable citizens, including the President, Directors and Officers of the Baltimore and Ohio Rail Road Company, and several strangers, were invited to ride on the Baltimore and Susquehanna Rail Road on Saturday last, in cars to be moved by the steam engine, which has been for some time in use on that road. The invitation was accepted by above a hundred persons, who nearly filled five cars, and were highly gratified by the ride. As we have already given an account of several trips up the road, and particularly of one with the locomotive, we will on the present occasion furnish our readers with extracts from the accounts of Saturday's trip, given in the morning papers by our editorial brethren, whom we had the pleasure of accompanying on the occasion.—Gaz.

From the American.

On Saturday afternoon last an experiment was made on the Baltimore and Susquehanna Rail-road with the locomotive engine "Herald," as recently improved by the engineers of the company. This machine, when received from England, was intended to run upon four large wheels, but on account of the very short curves on the road, it could not be used with safety. To obviate this difficulty, the front wheels were removed and a small frame, upon four wheels, of the customary size, placed under the forepart of the engine, making the whole rest upon six wheels, which are now so arranged that they accommodate themselves to the curvatures. In order, therefore, to test formally the value of this improvement, the Directors of the Company, on Saturday, last, invited a large party of gentlemen, consisting of the Directors of the Baltimore and Ohio Rail-road Company, a number of respectable citizens and several strangers, to witness the performance of the locomotive. At three o'clock the train comprising the engine and tender, and five passenger cars, containing about one hundred and thirty-five persons in all, left the depot on Belvidere street, and proceeded up the Westminster Branch of the road as far as it is completed, to Owings' Mills, seventeen miles from the city. The distance to Green Spring, thirteen miles, was performed in fine style, but owing to several stoppages, the precise time could not be accurately ascertained.

The day was very pleasant and the company appeared delighted with the excursion. Passing through a most beautiful and romantic country, all were pleased with the novel appearance of nature as the train swiftly glided along, leaving objects far behind which but a moment before were seen at some distance ahead. The rapidity of the motion was not less pleasing on account of the feeling of perfect safety which pervaded all, than from a knowledge of the fact the achievement was performed wholly independent of animal power. The control which the engineer appeared to possess over the locomotive was also a subject of pleasing remark. The whole train, as was practically demonstrated, could be stopped in the distance of a few feet, and with greater facility than a common stage coach; and a retrograde motion is effected with the greatest ease. The speed was also accelerated or diminished in the most admirable manner. The perfect adaptation of the locomotive to the shortest curves of the road seemed to leave nothing further to be desired on that head;—indeed so admirably did the train accommodate itself to the various sinuosities; that ere the hindmost carriages had passed one turn, the engine had already entered upon another. The transition from one track of the road to the other was also accomplished with no other trouble than the temporary diminution of speed; and so perfect seemed every operation connected with the locomotive, that no one, after witnessing the highly interesting experiment of Saturday, can feel any doubt as to the entire applicability of steam to Rail-road purposes.

During the week, ending October 15th, there were fifty-two deaths in this city, of which ten by Cholera.

BUSINESS DEPARTMENT.

Remittances received on account of this paper.

By Eli Henkle, for Joseph Adams. John Stouffer.
By William Kesley, for Nicholas Dorsey. By A. H. Otis, for himself, Stillman Bradley, Charles G. Cotting, and H. & E. Cotting, R. Gilliam, William Harding, jr. J. Mather, Aaron Russell.

Receipts for Books—gratefully recorded.

L. R. Reese,	\$5 00
John Coe,	40 00
R. Blount,	20 00
A. G. Brewer,	5 00
N. Gage, per A. H. Otis,	1 00
E. D. Tarver,	10 00
R. B. Thompson,	10 00
Stephen Taylor,	15 00

Letters Received since the 40th number.

Arthur Smith, William Kesley, L. R. Reese, Ira A. Easter, R. Blount, John Coe, J. Howard, W. Doughty, Isaac Webster, Alexander Allbright, Adjet McGuire, (you will please inform us how to send the books, and where to send.) Luke Lumis & Co., Aaron G. Brewer, (the books will be sent soon, both to yourself and Charles Evans.) David Goodner, G. A. Campbell, Nicholas Dorsey of L., A. H. Otis, A. R. Moir, W. W. Billing, William Burt, Edmund D. Tarver, Jacob Squire, Samuel Duty, J. Harrod, W. Holmes, Aaron Russell, L. W. Candler, R. B. Thompson, S. Taylor.

Books forwarded to the following persons, since the 40th number, viz:

R. B. Thompson, care of Miles Nash, Norfolk, Va. one package. John Coe, Greenboro', Guilford county, North Carolina, one box, care of D'Arcy Paul, Petersburg, Va. Thos. McMiller, Huntingdon, Penn. one package.

TO ALL OUR FRIENDS.

Our preachers and others, who are disposed to circulate our Books, and who have not yet sent their orders, will be supplied with what they wish;—the only conditions required, is prompt remittances for the amount six months after the books are sent to order. This is indispensably necessary. A few, we are happy to say, remit as fast as they sell, and a few remit with their orders. If our friends every where felt as they should feel, every circuit and station would furnish orders to a pleasing extent. Will brethren please to take the subject into immediate consideration? The winter is approaching, and the navigation perhaps will be obstructed in many places. Our Disciplines, Hymn Books, Mosheim, Watts, Rowe, Gardiner, Mason, Clarke, &c. &c. would no doubt be gladly purchased, if they were offered. The sooner this business is taken up every where, the better for the church. The address and mode of conveyance should be specified.

Subscriptions and payments will be received by J. J. Harrod, for the Methodist Correspondent.

Our brother, Dr. D. B. Dorsey, requests that the balances due to him may be remitted through the publisher of the Methodist Protestant,—particularly those residing North and South, for the Mutual Rights, &c.

The following, among other works, can be furnished in any quantity at the shortest notice:—

Methodist Protestant Church Hymn Books
Do. do. Constitutions and Disciplines
Camp-meeting Hymns, most popular kind.
First volume of the Methodist Protestant.

* * Orders solicited and executed with despatch.

TERMS.

Three Dollars for the year's subscription, if not paid by the first of July.

Two Dollars and Fifty Cents will entitle the present subscribers to the paper for the year, if paid before the first day of July, next.—Fifteen Dollars remitted for new subscribers in advance, will entitle the person remitting to one copy gratis for the year.